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PROPHETIC COMMUNICATION OF SPIRITUAL LEADERS: AN INTEGRATIVE FRAMEWORK FOR ISLAMIC EDUCATIONAL INSTITUTIONS

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Abstract

Although prophetic values have been widely discussed in Islamic educational leadership, conceptual explanations of prophetic communication as an observable pattern of institutional communication remain limited. This study aims to develop a conceptual model of prophetic communication that explains the communication patterns of spiritual leaders in Islamic educational institutions. Using a qualitative library research approach, this study examines literature on Islamic leadership, organizational communication, and contemporary communication theories. The findings indicate that prophetic communication functions not merely as a reflection of leaders' moral character but also as a communicative action pattern that strengthens institutional trust, leadership legitimacy, and organizational commitment. The four prophetic dimensions—*shiddiq* (truthfulness), *amanah* (trustworthiness), *tabligh* (effective communication), and *fathanah* (wisdom)—operate integratively within organizational communication processes. Based on these findings, this study proposes the Integrative Framework of Prophetic Communication (IFPC), which positions the four prophetic dimensions across three interconnected levels of institutional communication: intrapersonal-

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spiritual, interpersonal-organizational, and strategic-transformational. The novelty of the IFPC lies in its capacity to conceptualize prophetic communication as an observable and measurable communication pattern, integrate Islamic communication perspectives with contemporary communication theories, and provide an analytical framework applicable to both qualitative and quantitative research. Theoretically, this study enriches the literature on Islamic educational leadership by clarifying the communicative foundations of spiritual leadership. Practically, it offers a value-based framework for leadership development in Islamic educational institutions.

Keywords: Prophetic Communication; Spiritual Leadership; Islamic Educational Institutions; Organizational Communication; Integrative Framework of Prophetic Communication

INTRODUCTION

In order to achieve the Vision of an Organization, appropriate and effective managerial measures are needed. These managerial steps cannot be achieved without understanding and practicing related to Management Science and all aspects related to Management. This applies to all types of organizations ranging from macro organizations in the form of a State Government to micro-scale such as Kessyarakatan Organizations. Basically, Management is a set of sciences that have a Subject as well as an Object in the form of a Human which is very intersecting with the definition of Organization. Therefore, understanding the Organizational Actors and understanding how to manage them is a very important component, especially for the Organization in the field of Education, where Humans are the core component in the running of the Institution.

Management cannot run without leadership. Leadership in Education must be a mirror for example in an educational institution, especially in an Islamic educational institution. Islamic educational institutions in Indonesia, especially Islamic boarding schools and madrasas, face double pressure: the demand for management modernization on the one hand, and the obligation to maintain the integrity of prophetic values on the other. It is at this point that leadership communication becomes the most critical variable, because leaders are able to communicate the values of (Zuhri & Sibaweh , 2023) *shiddiq, amanah, tabligh,* and *fathanah* cohesively proven to be able to build institutional trust that is resistant to the pressure of change. Ironically, it is precisely this dimension of communication that receives the least

serious scientific attention. The fact that only 36% of madrasah heads in Indonesia have ever received value-based leadership training shows that the gap between prophetic ideals and real practice is not just a theoretical problem, but an urgent operational crisis to solve. (Nadroh et al., 2026) (Ministry of Religion of the Republic of Indonesia, 2022)

Previous studies of leadership in Islamic educational institutions have grown rapidly, ranging from transformational leadership, Al-Ghazali-based spiritual leadership, prophetic leadership in character formation to the integration of spiritual (Arar et al., 2022) (Azzuhri & Huang, 2024) (Aprilia & Munifah , 2022) *e-leadership*. However, one knot that is consistently absent from all of these studies is this: none have built an integrative framework that explicitly maps the (Sutrisno, 2024) *communication patterns* of prophetic leadership as a system that operates across interpersonal, organizational, and communal levels. Existing research tends to examine prophetic values normatively and separately, not as a lively, dynamic, and observable communication pattern in the field, This is the conceptual gap that is the main foothold of this research.

The gap is not just an ordinary academic vacuum, but has serious practical implications. When prophetic communication patterns are not modeled systematically, spiritual leaders tend to practice them intuitively and inconsistently Islamic values are often mentioned in meetings but fail to translate into daily work routines Furthermore, the leadership communication models available in the literature are mostly based on a Western paradigm that does not take into account the structural uniqueness of Islamic educational institutions: the (Azzuhri and Huang 2024). *murabbi-mutarabbi* relationship, spiritual authority attached to the figure of kiai or head of madrasah, as well as an adab-based communication culture that is not reduced to concepts such as *transformational communication* or *servant leadership* (Fry & Kriger, 2021) Without a contextual model, evaluative research on the effectiveness of Islamic leadership communication does not have a valid standard of measurement.

To answer this gap, this research proposes an original contribution in the form of the Integrative Framework of Prophetic Communication (IFPC), a new conceptual framework that integrates the four dimensions of prophetic communication (*shiddiq, amanah, tabligh, fathanah*) into three interconnected levels of institutional communication. The novelty of the IFPC lies in three things: first, it positions prophetic communication not as an attribute of character, but as a *pattern of communicative action* that can be observed and measured; second, it

integrates the perspective of classical Islamic communication with contemporary theory in a single cohesive model; third, it is designed as an *analytical tool* which can be used across both qualitative and quantitative methods to evaluate the communication effectiveness of spiritual leaders in different types of Islamic educational institutions. This is a synthesis that has never been offered by previous research.

This research specifically aims to: (1) identify the patterns of prophetic communication practiced by spiritual leaders in Islamic educational institutions; (2) analyze the dimension of prophetic communication that is most influential in building institutional trust and commitment of the academic community; and (3) formulate IFPC as a reference framework for the development of leadership communication based on prophetic values. The significance of this research is twofold: theoretically, it enriches the literature of Islamic leadership with a communication model that is indigenous but scientifically operationalized; Practically, it provides evidence-based guidance for leaders of Islamic boarding schools, madrasas, and other Islamic educational institutions in optimizing communication as an instrument for forming an organizational culture based on prophetic values. Thus, this research responds not only to the needs of science, but also to the real needs of institutional transformation of Islamic education in Indonesia.

METHODS

This research is a library *research* with a qualitative, descriptive-analytical approach. The choice of this method is not just an academic convention, but is based on strong epistemological considerations. Reason 1 The object of this research study is *the prophetic communication pattern* as a conceptual construct that has not been integratively mapped in the literature, that is, the most relevant and rich data sources are stored in academic texts, classical Islamic books, and research results spread in various scientific journals, not on human subjects that can be interviewed in the field. Reason 2 The main objective of this study is to formulate a new conceptual framework (IFPC), which is the product of the process of cross-source synthesis and analysis (Sugiyono, 2019; Zed, 2014)

This study uses two categories of data sources in a structured manner. Primary sources include: (a) the Qur'an and Hadith as the main normative sources of prophetic communication patterns; (b) classical Islamic books that discuss morals, manners, and prophetic communication patterns including *Ihya' Ulum al-Din* (Al-Ghazali), *Adab al-Mufrad* (Al-Bukhari),

and *Al-Tibyan fi Adab Hamalat al-Qur'an* (Al-Nawawi); and (c) Sinta and Scopus indexed journal articles published in the 2019–2025 range with the topics of prophetic leadership, Islamic communication, and Islamic education management. Secondary sources include leadership communication textbooks, relevant theses/dissertations, and reports of official institutions such as the Ministry of Religion of the Republic of Indonesia.

Data collection was carried out through *a systematic documentation* technique consisting of three consecutive stages. First, *identification and inventory* — search the literature using structured keywords: *"prophetic communication," "spiritual leadership Islamic education," "prophetic leadership communication," "kiai/ustaz communication pattern,"* and combinations of them across the established database. Second, the *selection and verification* of screening of search results based on inclusion criteria, followed by abstract and full-text readings to ensure substantive relevance.

The validity of literature review research is not tested through triangulation of field sources, but through an internal validity mechanism that is specific to conceptual research. First*, textual source triangulation*: each conceptual claim is verified from a minimum of three independent sources of different backgrounds (classical-Islam, contemporary-Islam, and Western theory) to ensure the robustness of the argument. The second *is a trail audit*: the entire process of data collection, selection, and analysis is transparently documented so that it can be tracked and replicated by other researchers. Third, (Lincoln & Guba, 1985) *member conceptual checking* through cross-confirmation between the author's interpretation and the consensus that has been established in Islamic literature.

RESULTS AND DISCUSSION

Spiritual Leadership

From the perspective of organizational communication, the three main components *of Spiritual Leadership Theory* work through *meaning-centered communication* mechanisms and the development of psychological attachment of organizational members. The leader's constructed vision serves not only as an instrument of strategic planning, but also as a collective narrative that is communicated in an ongoing manner to build a common purpose and organizational identity. Meanwhile, *hope/faith* acts as a psychological message that fosters optimism, trust, and resilience of organizational members in the face of the uncertainty of the work environment. Altruistic *love* is manifested through communication based on respect for

human dignity, empathy, care, and interpersonal honesty which ultimately forms a positive and inclusive organizational culture Various studies show that leadership communication oriented towards a shared vision, healthy interpersonal relationships, and organizational trust has a positive correlation with increased (Fry & Cohen, 2021). *work engagement*, organizational commitment, proactive work behavior, employee creativity, and job satisfaction Thus, the effectiveness of spiritual leadership is essentially determined not only by the quality of the values that the leader has, but also by the ability to communicate these values consistently so that they are able to internalize meaning, build trust, and move the collective behavior of organizational members towards a common goal. (Hidayat, 2024).

The *Spiritual Leadership* paradigm in the realm of contemporary organizational management exists as an antithesis to the conventional-classical leadership model that tends to be mechanistic, transactional, and purely based on material-instrumental incentives. Based on the explanation of *Spiritual Leadership Theory* (SLT), the effectiveness of this leadership model no longer relies on formal structural authority, but on three components of strategic-inductive interrelations, namely *vision*, *hope/faith*, and *altruistic love* (altruistic love) . The vision formulated is not just a projection of profitability figures, but a common future destiny that contains noble (Fry & Cohen, 2021) *purpose*. This vision component is then accelerated by *hope/faith* as a representation of internal confidence and steadfastness that eliminates anxiety about failure, and is framed by *altruistic love* that manifests in a work climate full of respect, honesty, kindness, and forgiveness. Through the integration of these three upstream components, a spiritual leader is able to mobilize the subordinates' intrinsic motivation by touching the most basic human existential dimension, going beyond the boundaries of formal employment contracts in order to achieve the alignment of organizational goals.

Psychologically-organizationally, the stimulation of the three pillars stimulates the birth of two dimensions of fulfilling the needs of work spirituality (*spiritual well-being*) at the individual level, namely a sense *of calling* (soul calling) and *membership* (membership) (Fry & Cohen, 2021) *calling* transforming employees' perception of work routines, from just a means of making a living (*job*) or a career stepping stone (*career*) becomes a devotion that has a deep meaning (*calling*) for the wider benefit. Meanwhile, the (Tobroni , 2010) *membership* dimension builds a social ecosystem where every individual feels recognized, heard, and accepted as a whole human being (*social connection*), not just an instrument of production or an organizational commodity. When this need for meaning in life and a sense of belonging is met,

work *alienation* can be reduced, triggering a wave of positive energy that encourages employee attachment organically.

Viewed from an operational perspective, the empirical manifestation of *Spiritual Leadership* is reflected in the success of leaders in deconstructing an oppressive fear-based work culture towards the creation of a *psychological safety* or *fearless workplace* culture). In real implementation, when an organization is faced with technical deviations or failures, spiritual leaders do not respond with destructive intimidation, but rather prioritize a *learning culture* approach based on forgiveness and constructive evaluation. In addition, this leadership model informs more inclusive-humanistic human resource management policies, such as aligning key performance indicators (KPIs) with the mental well-being of employees, providing space and time for reflection or spirituality rituals between working hours, and transparency in managing organizational capitalization. (Jeon & Choi, 2020)

The power of spiritual leadership also lies in its ability to align the internal orientation of the institution with the external responsibilities of society. Leaders no longer view the external environment as a mere object of market exploitation, but as an interdependent ecosystem that must be maintained for sustainability. The policies that are born tend to be oriented towards *creating shared value*, where the profits generated by corporations or the achievements of institutions are linear with the social contribution given to the local community. Thus, the institutional reputation that is built in the eyes of the public is not the result of image engineering or superficial public relations strategies, but an authentic product of moral integrity embedded in the system organizational values. (Aprilia and Munifah 2022).

One of the most prominent characteristics of spiritual leadership is its ability to build participatory communication without losing leadership direction and authority. In contrast to the communication model that relies solely on formal power, spiritual leadership gains legitimacy through the moral credibility, exemplarity, and level of trust that members of an organization place in its leader. This condition allows for the creation of a psychologically safe communication environment, where individuals feel free to express ideas, criticisms, and aspirations without fear of negative consequences. This kind of communication environment has been proven to contribute to increased organizational innovation, collective learning, team collaboration, and organizational adaptability to dynamic environmental changes. Therefore, spiritual leadership can be understood not only as an ethical approach to managing human

resources, but also as an effective organizational communication model in building emotional attachment, value alignment, and institutional sustainability in the long term). (Jeon & Choi, 2020) (Fry & Cohen, 2021)

In conclusion, the synchronization between the achievement of the material profitability target and the fulfillment of the needs of work spirituality has substantive positive implications for organizational performance on a macro level. Empirically, spiritual leadership has been proven to be able to reduce the intensity of employee turnover *intention*, increase strong affective commitment to the organization, minimize internal conflicts, and encourage productivity and institutional innovation in a sustainable manner without sacrificing the human dignity of workers. Institutions driven by spiritual leadership will have a much stronger resilience in the face of the disruption and uncertainty of the contemporary market, because their primary foundation rests on human loyalty driven by sincerity of heart and transcendental awareness, not just short-term transactionalism. (Fry & Cohen, 2021)

Prophetic Leadership Model

Al Farabbi once wrote in his work about the concept of *Madinatul Ula* which in its concept states that the Ideal State is a State led by a Wise and Wise Philosopher. He gave a real example of the Prophet Muhammad PBUH who was also the Leader of Medina in his time. This is very similar to the Concept written by Aristotle. As a writer on politics he first explained that the best concept in an organization or state is the model of Aristocracy. Where in this model Aristotle explains that a State can progress when the Government is led and run by Aristocrats who are a group of wise thinkers. These two concepts can also be drawn and reduced in scope at the level of the Organization or Institution. Both emphasize the necessity of leadership intelligence and wisdom. (Al-Farabi, 1985) (Aristotle, n.d.)

The concept *of Prophetic Leadership* in the management landscape of Islamic institutions, especially Islamic boarding schools, is a transformative paradigm that integrates the theological-spiritual dimension with social-humanist action simultaneously. As an epistemological foundation, the primary reference sourced from the Qur'an Surah Ali Imran verse 110 outlines that the legitimacy of ideal leadership must rely on three main pillars, namely *amar ma'ruf* (humanization), *nahi munkar* (liberation), and *tu'minuna billah* (transcendence). These three pillars transformed the governance of the pesantren that was originally traditional-patronistic into a systematic emancipatory movement. In this scope, leaders such as Kiai or the caretaker of the boarding school are no longer seen as mere owners of rigid religious

authority, but as drivers of change oriented towards the uplift of the dignity of students and the liberation of society from the shackles of ignorance and poverty. (Kuntowijoyo , 2006)

The internalization of the pillars of transcendence (*tu'minuna billah*) manifests as the main moral anchor that underlies all managerial policies in Islamic institutions. Prophetic leaders integrate four prophetic characteristics absolutely, namely *siddiq* (integrity), *amanah* (accountability), *tabligh* (educational communication), and *fathanah* (contextual intelligence). (Al- Mawardi , 1996) and transparent sharia accounting in the management of people's funds, such as the management of zakat, infaq, alms, and waqf (ZISWAF) productively in Islamic boarding schools. By positioning the position as a theological mandate, pesantren management can minimize the risk of fraud, corruption, or personal interest bias. Accountability here is no longer only designed horizontally to meet the regulations of the relevant ministries, but is positioned as a form of vertical service in order to achieve institutional blessings (Budiharto & Himam, 2006).

In the pillar of humanization (*amar ma'ruf*), prophetic leadership in Islamic boarding schools is manifested through the restructuring of the relationship pattern between Kiai, ustaz, and students towards a more inclusive and humanist direction without losing respect (*takzim*). The concrete implementation can be seen in the shift in the method of disciplining students, from the original based on physical punishment (*punishment*) to the exemplary method (*uswah hasanah*) and spiritual counseling based on empathy. In addition, the caregiver of a prophetic pesantren will design an integrated (Harahap , 2020) *curriculum* that balances the natural needs of students. Pesantren not only impose monotonous memorization of the Yellow Book and the Qur'an, but also provide facilities for self-actualization, mastery of information technology, science, and the fulfillment of mental health rights in order to fully humanize students in the digital era.

Furthermore, the pillar of liberation (*nahi munkar*) is actualized by Islamic institutions through strategic policies that favor social justice and the alleviation of economic inequality at the grassroots. A tangible example of this manifestation is the development of an entrepreneurial ecosystem based on Islamic boarding schools, such as the establishment of *Hebitren* (Islamic Boarding School Business Economic Association) or poskestren (Islamic boarding school health posts) that can be accessed by the general public around the institution. Through liberal-minded leadership, Kiai mobilizes students to be directly involved in

community empowerment programs, such as digital skills training for unemployed village youth or legal advocacy for residents whose land rights are deprived. This step proves that pesantren is present as an instrument of liberation that breaks the chain of structural poverty, in line with the historical function of pesantren as the basis of the people's struggle.

In conclusion, the solid integration of vertical accountability and horizontal action within the framework of prophetic leadership is the antithesis of the secular and mechanistic modern management model. When Islamic boarding schools or institutions are able to align spiritual intelligence with managerial professionalism (*fathanah*), the institution will not only excel academically, but also grow into an ecosystem with high integrity. The success of prophetic leadership is ultimately measured by the extent to which the Islamic institution is able to produce graduates who are not only ritually pious in the surau, but also responsive, adaptive, and able to become agents of substantive change in the midst of the chaos of the social problems of contemporary society.

Prophetic Communication as a Mechanism for Building Trust and Institutional Commitment

The results of the analysis show that prophetic communication carried out by spiritual leaders in Islamic educational institutions cannot be understood only as a representation of the moral character of the individual. The findings of the study indicate that prophetic values work as a pattern of communicative actions that significantly affect the formation of institutional trust, leadership legitimacy, and commitment of the academic community. In this context, *shiddiq*, *amanah*, *tabligh*, and *fathanah* do not stop at the ethical-normative level, but are manifested in communication behavior that can be observed through the way leaders convey information, make decisions, resolve conflicts, and build relationships with members of the organization. These findings are in line with the view that leadership derives legitimacy not solely from formal positions, but from the quality of communicative interactions that shape social trust and collective acceptance (Habermas, 2017).

These findings show that the *shiddiq* dimension plays a role as the foundation for the formation of integrity perceptions. Honesty of communication creates a match between words and actions so that members of the organization gain certainty about policy direction and leadership orientation. In a values-based Islamic education environment, this consistency is the main source of social legitimacy because institutional citizens tend to give trust to leaders who show harmony between the values taught and the behaviors practiced. These findings

reinforce the view that integrity is the main social capital in Islamic leadership that organizational trust grows when members view leaders as having integrity that can be verified through concrete actions. Thus, integrity is not only understood as a personal attribute, but as a result of communication practices that take place consistently and repeatedly. (Beekun & Badawi, 1999)

On the other hand, *trust* serves as a dimension that connects integrity with institutional credibility. When a leader's communication is perceived to be consistent, transparent, and accountable, members of the organization not only trust the individual leader, but also trust the systems and policies generated by his or her leadership. Thus, *the mandate* contributes to the formation of *institutional trust* that allows the creation of organizational stability and increased participation of members in achieving common goals. These findings support the theory *of organizational trust* that places reliability, accountability, and consistency of behavior as the foundation of institutional trust In an Islamic perspective, trust even goes beyond administrative responsibility because it contains moral and transcendental dimensions that bind leaders to social and spiritual responsibility (Shockley-Zalabak et al. 2000). (Al-attas, 1987).

Meanwhile, *tabligh* emerged as the most visible dimension in daily communication practices. The ability to convey messages clearly, openly, and easily understands allows for the alignment of vision between leaders and academics. The results of the study show that the effectiveness of *tabligh* is not only determined by rhetorical ability, but also by the openness of dialogue spaces that allow members of the organization to feel heard and valued. In the perspective of organizational communication, this condition creates *a sense of belonging* that strengthens commitment to the institution. These findings also show that prophetic communication has a participatory character that is different from the authoritarian communication model that is still found in some traditional educational institutions. This is in line with (Men, 2014) *the dialogic communication approach* that emphasizes the importance of two-way communication in building sustainable relationships between leaders and members of the organization (Kent & Taylor, 2002)

The *fathanah* functions as a strategic dimension that connects values with institutional actions. Communication intelligence enables leaders to translate normative principles into policies that are relevant to contemporary challenges. In the context of Islamic education that faces the demands of modernization, digitalization, and global competition, this ability is an

important factor in maintaining the relevance of the institution without losing its Islamic identity. The findings of the study show that *fathanah* is not only related to the intellectual capacity of individuals, but also the ability to read situations, manage meaning, and communicate change persuasively so that it can be accepted by members of the organization. This argument is in line with transformational leadership theory that places the ability to articulate vision and manage change as a key factor in leadership effectiveness (Bass and Riggio 2006).

Interestingly, the four dimensions do not work partially, but form a mutually reinforcing system. *Shiddiq* gives birth to integrity, *trust* generates credibility, *tabligh* builds openness, and *fathanah* creates strategic effectiveness. The fourth interaction forms a communication mechanism that is able to generate institutional trust as well as collective commitment. These findings show that the success of spiritual leadership in Islamic educational institutions is not determined by the dominance of one particular dimension, but by the ability to integrate all dimensions of prophetic communication simultaneously. Thus, prophetic communication can be understood as a social mechanism that links moral authority to organizational effectiveness, a relationship that has been rarely systematically explained in Islamic leadership literature.

The findings of this study show that prophetic communication in Islamic educational leadership can be understood as a form of *values-based leadership communication* that works through the mechanisms of trust formation, organizational identification, and social legitimacy. In the perspective of contemporary organizational communication, the effectiveness of leadership is no longer determined solely by decision-making capacity or formal power, but by the leader's ability to build communicative relationships that result in *trust*, *engagement*, and collective commitment to organizational goals. The results of this study show that the values of shiddiq, amanah, tabligh, and fathanah function as symbolic resources that allow leaders to gain moral legitimacy through daily interactions. When these four dimensions are consistently manifested in communication practices, organizational members not only accept policies because of formal authority, but also because of the growing perception of the integrity, reliability, and competence of leaders that are the main foundations of organizational trust. (Men, 2014) (Dirks & Ferrin, 2022)

At the same time, transparent, dialogical, and participatory communication has been shown to increase organizational identification, strengthen a sense *of belonging*, and encourage

members' emotional attachment to the institution. These findings are also in line with research that shows that the quality of leadership communication contributes significantly to the creation of (Karanges et al., 2015) *psychological safety*, increased creativity, organizational learning, and the adaptability of institutions in the face of complex environmental changes. Thus, prophetic communication not only functions as a mechanism for the transmission of Islamic values, but also as a strategic instrument that bridges moral authority with organizational effectiveness through the formation of trust, legitimacy, commitment, and sustainable social cohesion. (Dirani et al., 2020) .

Integrative Framework of Prophetic Communication (IFPC): A New Theoretical Synthesis for Islamic Education Leadership

Based on the synthesis of findings and dialogue with the literature, this study proposes the Integrative Framework of Prophetic Communication (IFPC) as the main theoretical contribution. This framework is built on the assumption that prophetic communication is a multidimensional process that connects spiritual, relational, and strategic aspects in Islamic educational leadership. In contrast to previous research which generally views prophetic qualities as the personal character of leaders. IFPC positions prophetic communication as a pattern of communicative action that can be observed, analyzed, and measured empirically. (Beekun & Badawi, 1999)

At the first level, namely intrapersonal-spiritual communication, *shiddiq* and *amanah* function as the foundation for the formation of communicator credibility. This concept is closely related to the theory *of authentic leadership* which emphasizes the alignment between internal values and external behavior as a source of follower trust. The findings of the study show that the effectiveness of external communication is largely determined by the quality of the leader's internal communication with the values he or she believes in. (Avolio & Gardner, 2005)

The second level is interpersonal-organizational communication which is dominated by *the tabligh dimension*. At this level, communication functions as an instrument for the dissemination of visions, the building of social relationships, and the creation of collective understanding. These findings are in line with the organizational communication perspective that places communication as a *meaning-making process* that allows the formation of an organizational identity and culture (Mumby & Kuhn, 2019)

The third level is strategic-transformational communication supported by *the fathanah* dimension. At this level, communication becomes an instrument of organizational change. Leaders not only convey information, but also build narratives that are able to move organizational members towards larger institutional goals. The results show that the ability to integrate prophetic values with the demands of change is a factor that distinguishes adaptive spiritual leaders from leaders who rely only on symbolic authority. These findings have a strong intersection with transformational leadership theory that emphasizes vision inspiration and intellectual stimulation as drivers of organizational change (Bass and Riggio 2006).

The IFPC's main novelty lies in its ability to integrate classical Islamic communication traditions with contemporary organizational communication theories in one coherent model. If modern communication theory emphasizes effectiveness, rationality, and information management, then prophetic communication adds moral and transcendental dimensions as a source of communication legitimacy. The integration of the two perspectives results in a model that not only explains how communication takes place, but also why it gains legitimacy and influence in Islamic educational organizations. (Habermas, 2017)

The second contribution of IFPC is its ability to become *an analytical tool* that can be operationalized in various research approaches. Each prophetic dimension can be translated into empirical indicators that allow for systematic measurement of the communication effectiveness of spiritual leaders. Thus, IFPC not only functions as a normative model, but also as an analytical framework that can be used for qualitative, quantitative, and *mixed methods* research. From a theoretical development perspective, this position makes IFPC a *middle-range theory* that bridges Islamic normative principles with empirical testing in the study of contemporary organization and leadership.

CONCLUSION

This research shows that prophetic communication is a fundamental element in spiritual leadership in Islamic educational institutions. The findings of the study indicate that the dimensions *of shiddiq*, *amanah*, *tabligh*, and *fathanah* not only function as moral values inherent in leaders, but also operate as communicative action patterns that form institutional trust, strengthen the commitment of the academic community, and support the effectiveness of organizational transformation. The four dimensions work integratively through complementary mechanisms: *shiddiq* builds integrity, *amanah* generates credibility, *tabligh* creates

openness and participation, while *fathanah* enables strategic decision-making that is adaptive to change.

Based on the synthesis of findings and theoretical studies, this study proposes the Integrative Framework of Prophetic Communication (IFPC) as the main conceptual contribution. IFPC maps prophetic communication into three interrelated levels of institutional communication, namely intrapersonal-spiritual, interpersonal-organizational, and strategic-transformational levels. Through this framework, prophetic communication is positioned not only as an attribute of the leader's character, but as a communication process that can be observed, analyzed, and operationalized scientifically. Thus, IFPC offers a new perspective that bridges the classical Islamic communication tradition with contemporary organizational communication theory in one coherent and applicable model.

The theoretical contribution of this research lies in the enrichment of Islamic leadership literature through the development of communication models that are rooted in prophetic values while meeting the demands of modern scientific analysis. Meanwhile, his practical contribution is realized in providing a frame of reference for Islamic boarding schools, madrasas, Islamic schools, and Islamic universities to develop leadership communication patterns that are able to strengthen organizational culture, increase institutional legitimacy, and encourage sustainable educational transformation.

However, this research is still conceptual and requires further empirical testing on different types of Islamic educational institutions with different characteristics. Therefore, further research is recommended to develop an IFPC-based measurement instrument and test the relationship between prophetic communication dimensions to variables such as organizational trust, leadership effectiveness, member commitment, and institutional performance. This step is important to strengthen the validity of IFPC while expanding its contribution to the development of leadership studies and communication of Islamic education.

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